

# Professionalism of Work of Christian Institution Staff According to Genesis 39:1-10 at Sekolah Tinggi Teologi Injili Abdi Allah Mojokerto

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Sekolah Tinggi Teologi Injili Abdi Allah

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## ABSTRACT

The results of the exegesis of Genesis 39:1-10 found that work professionalism contains theological meanings that are indicators, namely: serving the Leader and God, being responsible for success, having the power to organize, having excellent performance and maintaining the holiness of life. These theological principles, if realized in action, will form work professionalism that is in accordance with the Word of God. This work professionalism should be possessed by God's children who work as staff in a Christian institution. These staff are required to carry out the calling to serve God in a Christian institution like full-time Servants of God who are called to serve God. Even though these staff are not full-time Servants of God, the main purpose of working is not to make money but to serve God professionally. Field research was conducted using a combination of research methods on staff working at the Abdi Allah Evangelical Theological College (STTIAA), Mojokerto, East Java, Indonesia. The aim is to determine the level of understanding of STTIAA staff's work professionalism based on Genesis 39:1-10 and to find a coaching program solution to improve work professionalism that has a positive impact on work productivity. The results of the field study showed that STTIAA staff's understanding of working according to Genesis 39:1-10 was good for all indicators, although there were a small number of sub-indicators that needed attention. Coaching and training programs need to be carried out to obtain perfect work professionalism as a form of fulfilling God's calling in the world of work.

**Keywords:** Professionalism, work, staff, calling, serving.

## INTRODUCTION

A person who has accepted Christ as his personal Lord and Savior must have a new and correct understanding of everything in his life. The purpose of all changes in a believer, such as lifestyle or tasks that must be carried out, is for the glory of God. One of the renewals that occurs in a believer is a renewal of understanding about work. Work is an action carried out by everyone, including Christians. There is even a general assumption Human being spend a third of their time working. This shows that human life cannot be separated from work.<sup>1</sup> Work is not a result of sin but rather a human nature that is in accordance with God's will.<sup>2</sup>

Every Christian is called to glorify God in all aspects of life including in the field of work they are engaged in. Misunderstandings of everything can be renewed by studying the Word of God. Mistakes or lack of clarity in understanding about working in carrying out tasks and responsibilities are also possible among the staff of Christian institutions. Mistakes or lack of understanding about working can affect the actions of Christian employees in carrying out tasks and responsibilities.

There is still a misconception among believers including Christian staff who work in Christian institutions regarding the understanding of working. Even the word professional is seen as only related to the secular world

<sup>1</sup>Yudha Nata Saputra, "Work and Its Purpose in Biblical Perspective." *Te Deum: Journal of Theology and Ministry Development*, Vol. 7 No. 1 (2017).

<sup>2</sup>Wendy Sepmady Hutahaean, *Christian Work Ethic* (Malang: Ahli Media Press, 2021), 9.

and not related to service. As a result, staff who work in Christian institutions think that they are not servants of God, so they are not required to be professional in their work. Their main goal in working is to earn a living. The impact of this understanding is the growth of an unprofessional working lifestyle and hinders God's work in the institution.

This study is expected to build a biblical understanding of work for Christian staff working in Christian institutions based on Genesis 39:1-10, by looking at the example given by Joseph while working in Potiphar's house. The professionalism of work shown by Joseph made his work successful by God. Joseph's professionalism of work can be used as a coaching material for Christian staff working in Christian institutions, so that God's work is successful. Prioritizing God in work can mean emptying oneself of all one's rights and even being willing to suffer (not prioritizing oneself), not questioning whether one's actions are seen by others, not prioritizing one's position because it is more important for him to be present and be a blessing.<sup>3</sup>

## RESEARCH METHOD

The research method used is a mixed method to approach complex research issues because it integrates the philosophical framework of post-positivism and interpretivism that interweaves qualitative and quantitative data in such a way that research issues can be explained meaningfully. The use of this mixed method allows for answering research questions with sufficient depth and breadth and helps generalize the findings and implications of the issues studied to the entire population. The quantitative method in this study is used for empirical assessment based on numerical measurements. In quantitative methods, surveys are the most widely used data collection process.<sup>4</sup> While qualitative methods are used to explore and provide deeper insights into real-world problems and further investigate quantitative data. Qualitative methods are also used to collect participant experiences, perceptions, and behavior. It answers how and why, not how much or how many.<sup>5</sup> The use of these two methods aims to obtain more complete research results.

The population of this study was 17 staff working at the Abdi Allah Evangelical Theological College (STTIAA). The data collection technique was carried out through a questionnaire that was processed quantitatively. The results of the processed data were then analyze qualitatively descriptively to obtain information regarding the understanding of the professionalism of the staff's work at STTIAA and provide solutions to the problems faced.

## RESEARCH RESULTS AND DISCUSSION

### Work Professionalism

The main goal of any organization is to achieve the highest level of productivity or efficiency. One of the most efficient tool factors to achieve high productivity is experienced and skilled workers. Workers have an important role in increasing and decreasing organizational efficiency. Even though an institution has quite high operational costs, if it does not have productivity that motivates workers, it will never achieve its goals.<sup>6</sup> In an institution, job satisfaction is one of the main driving factors for employee morale, productivity and efficiency which leads to better performance.<sup>7</sup>

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<sup>3</sup>Back to Bible Reflections, Characteristics of a Life That Prioritizes God, <http://renunganbacktobible.blogspot.com/2017/05/ciri-hidup-yang-mengutamakan-tuhan.html>, downloaded on March 24, 2021.

<sup>4</sup>Abdus-Samad Temitope Olanrewaju, Mohammad Alamgir Hossain, Naomi Whiteside, Paul Mercieca, "Social Media and Entrepreneurship Research: A Literature Review." *International Journal of Information Management*: Vol 50, February 2020, p. 90-110.

<sup>5</sup>Steven Tenny; Janelle M. Brannan; Grace D. Brannan, "Qualitative Study". National Library of Medicine: National Center for Biotechnology Information (2022).

<sup>6</sup>Khabat Shojaii, Usman Molavikani, "Examining the Relationship Between Job Satisfaction and Administrators Productivity of Saghez City in 2013-2014." *International Journal of Advanced Research*: Volume 2, Issue 4, (2014), 293-299.

<sup>7</sup>Suresh Talamala, "Locus Of Control and Job Satisfaction: A Comparative Study Between Male and Female Employees in It Sector Bangalore." *International Journal of Religion*: Volume 5| Number 11| (2024), pp. 8388-8394.

The statement above refers to the understanding of how important the workforce or staff factor is in an institution. This workforce factor includes many aspects, both intrinsic and extrinsic, which form work professionalism. A person's expertise in carrying out work tasks positively and in accordance with company or organizational standards is called professionalism. Professionalism involves understanding, expertise, and a positive work attitude. A professional usually complete tasks efficiently, accurately, and on time.<sup>8</sup>

This view also applies to Christian staff who work to serve God in Christian institutions. The work is not done merely to seek money, self-existence or self-development. However, staff work because they fulfil God's calling to serve in Christian institutions even though they are not full-time servants of God. The term 'calling' comes from the Latin word 'vocatio', which later became the English word 'vocation'. The word means 'invitation' or 'calling', and the concept of God's calling is a central motif in the Bible.<sup>9</sup> The idea that work can be lived as a vocation has a long cultural history, especially in the Christian tradition. The early church understood "vocation" in terms of salvation, as a call from God to salvation in Christ and to a life of obedience. Martin Luther, during the Reformation, said that any legitimate (not evil) work can glorify God and serve the common good.<sup>10</sup> If this understanding of 'calling' is well embedded, then the staff will work professionally before God.

Timothy Keller in his book *Is Your Work Part of God's Work (Every Good Endeavor)* emphasizes work as a service competence by saying that if God has a purpose for your work which is to serve the community, then the best way to serve God is to do the work as well as possible.<sup>11</sup> Work is a service and the service that is done is for God. The story of Joseph in Genesis 39:1-10 provides a good example of working professionally to produce good work productivity. Good performance is very important to be improved for Christian staff working in Christian institutions, to develop the work of God that is entrusted. Performance is the quality and quantity of task achievement, whether carried out by individuals, groups, or institutions.<sup>12</sup> And this principle is God's calling to believers in the world of work.

### **Background of Genesis 39:1-10**

When Joseph arrived in Egypt, God was with him so that everything he did was successful, and Joseph received love from his master so that he was given power over all his master's property (Gen. 39:2-6). Joseph was also a man who feared God and was faithful in his work. This can be seen when all power over Potiphar's house was given to him. When Potiphar's wife wanted to sleep with him, Joseph refused by saying that "how can I do this great evil and sin against God?" (Gen. 39:9). Even though Joseph was later slandered and put in prison by his master, God was still with him so that even in prison Joseph succeeded in all his work (Gen. 39:21-23).

In addition to being trusted to manage the house and provide wise advice to Pharaoh on how to manage the economy in Egypt. The peak of his achievement was achieved by being appointed as the second person in power over all of Egypt (Gen. 41:40-45).

### **Theological Study of Genesis 39:1-10**

Analysis of important words or phrases is done in the exegesis step to understand the text more deeply. Analyze the text itself can mean choosing words and terms that may need explanation.<sup>13</sup> Some important words or phrases that are analyze to understand their meaning more clearly are explained as follows:

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<sup>8</sup>Rio Arizona, Agus Mulyani, Heryati, "The Influence of Professionalism and Work Motivation on the Work Productivity of Employees of the Public Works and Spatial Planning Department of Palembang." *Wahana Pendidikan Scientific Journal* December 2023, 9 (24), 583-590.

<sup>9</sup>David Kristanto, Hengki B. Tompo, Frans H.M. Silalahi, Linda A. Ersada, Tony Channelte, Moses Wibowo, Dyulius T. Bilo, "Hearing God's Call One More Time: Retrieving Calling in Theology of Work." *HTS Theological Studies: Vol 8 No. 1* (2024).

<sup>10</sup>Bryan J. Dik., "Understanding Work as a Calling: Contributions from Psychological Science." *Christian Scholars Review*: 2023.

<sup>11</sup>Timothy Keller, *Is Your Work Part of God's Work? (Every good Endeavor)*, (Surabaya: Literatur Perkantas, 2014), 72.

<sup>12</sup>Endri Haryati, "Development of Human Resources (HR) on Work Ethics and Employee Performance at PT. Citilink Indonesia." *International Journal of Applied Finance and Business Studies (IJAFIBS)* 12 (1) (2024) pp. 28-35.

<sup>13</sup>Douglas Stuart, *Old Testament Exegesis* (Malang: Gandum Mas Publisher, 2001).

Verse 1 (וַיִּקְנֵהוּ) ‘way-yiq-ne-hu’ means ‘and bought it’

Strong’s dictionary gives the code 7069 and it is known that this word has the root word qanah with the primitive root to erect, that is, to create which is meant by existence for procurement, especially by purchase (Causatively selling) with the implication to have, attain, buy, teach to keep livestock.<sup>14</sup> This word comes from two words combined. The first word ׀ is a conjunction or connecting word that can mean and then, then. While the second word, namely קנה, is an imperfect verb which shows an action that occurred in the past and is in the process of completion in the present. This word refers to the third person in question, Potiphar, who bought Joseph. The singular masculine genre in this word refers to one male person. This word can also mean ransom, redeem slaves. In addition, it can also mean bought as a slave. The word refers to Joseph who was bought as a slave.

Verse 2 (אִתּוֹ) ‘et’ means ‘accompany’

Strong’s Dictionary refers to code 854 which leads to code 579, which refers to proximity (only used as a preposition or adverb), close then generally with, by, in, between. While the word אִתּוֹ is a presupposition particle which is placed in front of a word to show its role in a sentence. This word is useful for showing purpose or direction. This word can mean together with (halak), with (help), besides, next to me.<sup>15</sup>

Joseph was accompanied by God. This means showing the closeness between Joseph and God. This is the basis of his success.<sup>16</sup> Joseph had an intimate relationship with God. God was besides him. Joseph walked with God. This also made Joseph able to understand God’s will in all things so that Joseph did everything in line with God’s wishes.

Verse 3 (מִצְלִיחַ) ‘mas-li-ah’ means ‘succeed’

If traced through the dictionary, the meaning of this word is to advance transitively or intransitively. The origin of this word is from tsalakh which can also mean to push forward in various senses. This word can mean literally or figuratively. In addition, it can also mean prosperous. This word is used to show what happened to Joseph.<sup>17</sup> This word is a verb accompanied by a singular masculine participle. This word can also mean to be strong, effective, useful, successful, successful. More broadly it can also mean enjoy success, make successful, make prosperous.

Joseph experienced success not because of his own abilities but because of another party who played an important role in his success. The other party in question is Allah. Allah who made Joseph strong, useful, achieve and enjoy success.

Verse 3 (עָשָׂה) means ‘work’

This word can mean to do or make, complete, work, act and manage. This means that God was with Joseph in what Joseph did (did). This word is also used 29 times with the meaning of work.<sup>18</sup> In this case, what Joseph did was manage. Joseph was entrusted to manage his master's property.

Based on the root of the word, the work done by Joseph was not just work or doing his job as needed. But there was an effort to complete the work. Completing work requires sincerity and precision in working. Apart from sincerity in working, working also requires the ability to manage. Management skills are needed to complete work correctly.

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<sup>14</sup>Scriptura-Interlinear with Strong's Dictionary 1.

<sup>15</sup>Bible Works, this word is also used with other meanings, namely accompanying, beside, having, knowing, near, on the side, part of, ownership, presence, together, towards, in.

<sup>16</sup>Scriptura-Interlinear with Strong's Dictionary 1.

<sup>17</sup>Ibid.

<sup>18</sup>Bible Works.



Verse 3 (וַיִּמְצָא) means ‘find’

This word is a combination of the conjunction וַי which can mean and then, when and the root word which means found, met by chance, happened to find, search. Apart from these meanings, it can also mean found to be, established, obtained, caught, detected (as a thief). This word is emphasized repeatedly with the meaning of found by chance. This word can also be used in other parts with the meaning of seeing (feeling and experiencing).<sup>19</sup>

A leader who finds his workers doing a good job shows the seriousness or sincerity of the workers in working. The word find in this part does not mean intentionally but suddenly. This word can be used to mean detecting a thief or finding suddenly without being designed or made up by the worker.

Joseph did his work earnestly every time so that suddenly his master saw or found that his work was successful. Joseph did not only do his work when his master saw him, but he did his best even though his master did not see him. Thus, unexpectedly, his master found and felt the success of Joseph's work. Thus, work that is done with sincerity will be successful and this success will be seen clearly and appreciated by the leader.

Verse 4 (וַיִּשְׁרַת) means ‘serve’

This word consists of two parts, namely conjunctions or connecting words and basic words. This conjunction can mean and, so, then, when now, or, but. While the basic word can mean to serve. In other parts it can also be interpreted as serving, becoming a servant, in a cult in a place, serving, Minister, serving God.<sup>20</sup> So, this word is not only used in terms of serving humans but also serving God.

A person who serves God in a cult place like the priests in the Tabernacle, carries out his service with full fear and respect for God. The service carried out is not based on one's own liking but based on obedience to the commands or rules of God. Joseph did his job with sincerity and obedience to his master like obedience in serving God.

Joseph serving his master the same as serving God can be seen in verse 9, namely when tempted by his master's wife, Joseph refused and said, "how can I do this great evil and sin against God?" Joseph did his work with the awareness that his work was done before God. His obedience to God prompted him to refuse to commit sin. His obedience to his master also encouraged him to refuse to commit crimes against his master.

Verse 4 (וַיִּקְדְּדוּהוּ) means ‘arrange’

This word consists of a conjunction and a root word. The conjunction here can mean so, and, then, when, now, or but. While the root word can mean to attend, visit (*qal*), to be gathered (*piel*), to arrange, entrust (*hith*), to be appointed (*hoph*), to be gathered (*hith*).<sup>21</sup>

Verse 5 (וַיְבָרֵךְ) ‘way-ba-rek’ means ‘bless’

The first word is a conjunction or connecting word that can mean then, and, when now. However, it is more appropriate in this section to use the meaning when. Then the second word comes from the root word barak which can mean to kneel, bless (*qal*), to bless (*pniel*), to be blessed (*pniel*), to cause to kneel (*hiph*), to bless oneself (*hith* and *niph*). This word is an imperfect verb, namely one that continues to be done. This phrase also refers to the third person singular which means that there is only one person.

Verse 6 (כָּל־) means ‘everything’

This word is placed as a prefix to the two words after it. This word has a masculine singular common verb form. This word can mean totality or totality of both inanimate objects and humans as living things. This

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<sup>19</sup>Ibid.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid.

appears when this word is associated with all people and all the people.<sup>22</sup> This word refers to the property owned by Pharaoh. All of it without exception was handed over to Joseph.

Verse 6 (מֵרָאָה) means ‘appearance’

This word does not consist of a conjunction but rather directly on one word which is a singular masculine noun. This word has several meanings which are used differently in several places. First it can mean to see (Gen. 29), appearance (Gen. 39:6; 12:11). The appearance in question is total appearance, stature. Finally, vision, shining brightly.

Verse 9 (הָרָעָה) ‘ha-ra-ah’ means ‘evil’

Ha is an article particle that can mean that. While raah has quite a lot of meanings. Among them are evil, dangerous (Gen. 26:29). Then in another part it can also mean evil, deviation (Gen. 6:5) When God sees the evil done by humans. In addition, it can also mean misery, disaster (Gen. 19:19).<sup>23</sup>

### Interpretive Analysis

Joseph was bought as a slave. In accordance with the trade context of that time, Joseph was also one of those traded as a slave. This can be seen from the word way-yiq-ne-hu which can mean purchasing as a slave. Purchased slaves were slaves who had absolutely no power over themselves but over the party who bought them as slaves. Many people tend to view Joseph being in a foreign land and being sold into slavery as a very grim thing for a boy so young. However, age, status and type of work are not reasons for Joseph not to do his best in carrying out his work. Joseph did his work seriously as if he was serving God.

An interesting word about the word 'serve' is the word used to serve the minister (leader) and serve God in the cult of worship. Joseph worked earnestly for his leader, Potiphar, and also did it for God. This can be seen by observing Potiphar's response to Joseph's performance and Joseph's response when tempted by Potiphar's wife to commit adultery. Potiphar could see and feel the impact or results of Joseph's performance. The work done by Joseph was considered successful by his master. A job can be successful if it is done with sincerity, namely hard work. Hard work means doing all work earnestly without getting tired until the targeted results are achieved. A high desire to succeed drove Joseph to maximize himself. All fatigue or personal problems (hatred of his brothers) were ignored for the sake of completing the work entrusted to him. Unfinished work will hinder other work. Work can be said to be finished if there are results obtained and the results are satisfactory. Joseph got job after job or trust after trust from his master because of his ability to complete the work given well.

Work can be done with the awareness of the power given by the leader. Power is related to authority, namely the right to do something and order others to do something to achieve a goal. Joseph was given the power to manage everything that belonged to his master. Joseph had the authority to order others to do something because of the power he had from Pharaoh. In addition to authority, Joseph also had managerial abilities, namely having the skills to organize and motivate his subordinates to do everything.

As someone who had power and authority from his master over everything in Potiphar's house, Joseph was also someone who paid good attention to his physical appearance. The Word of God records in verse 6 that Joseph is a good person, which in Hebrew mar'eh can mean beautiful, pretty face. A person will be more liked to be looked at, listened to if his appearance is attractive. Joseph also took care of his appearance as proof of his seriousness in working. Not only his physical appearance but Joseph was also liked in his stature or personality. His attitude was attractive both in speech and action. This is what made him liked by the people around him, including Pharaoh.

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<sup>22</sup>Ibid.

<sup>23</sup>This word is used in various places with quite different meanings. Generally it is interpreted as evil, misery, injury and distress. In detail it is used as follows: hardship (7), suffering (1), disaster (47), discomfort (1), misery (2), heartache (5), misfortune (8).

In carrying out the duties and responsibilities given to him by Potiphar, Joseph was determined to maintain the sanctity of his life. This was seen when he was tempted by a woman who was not his wife. Joseph was faced with a situation that for some people was an opportunity to sin. However, Joseph chose to refuse to sin. All of this was based on his fear of God and respect for his master (v. 10). Joseph lived his life and work based on the Word of God.

Based on the explanation of Joseph's performance at work, it is seen that Joseph did his work professionally. Work professionalism is placing oneself as someone who understands and understands the duties and responsibilities of the job, building relationships and work relations with other teams, and always focusing and being consistent with the targets and goals of the organization. In an institution, every staff member must have a professional work attitude in working in order to optimize their energy, knowledge, skills, time and resources. According to the field they are working, so that it will affect the performance of the staff.<sup>24</sup> This is because a professional attitude can affect the running of an organization. Joseph's professionalism is seen in the following attitudes:

### **1. Serving**

Joseph worked to serve his boss, Potiphar, and at the same time to serve God. For Joseph, serving Potiphar was not just a job so that he could live. But Joseph had faith that God called him to work and serve Potiphar, for God's purpose. Joseph served his master as a form of serving God for God's purpose. The sincerity in serving his master made Joseph receive his master's love. Through Joseph, his master was blessed by God.

The attitude shown by Joseph in serving his boss and God was to work with sincerity, not complain, obey his boss, and respect his boss. Specifically, to Potiphar as his boss, Joseph did not gossip or tell bad things. This was seen when Joseph was accused of seducing his boss's wife, Joseph did not retaliate by saying bad things about his boss.

### **2. Responsibility for Success**

In carrying out everything that is accountable to him, Yusuf has an attitude of working hard and maximally. God makes everything he does successful. His success is felt by his master with evidence of God's blessings on all his possessions. Yusuf's attitude of responsibility so that his work is successful is manifested by always having work to do, being enthusiastic in working, completing it until the end, having a successful work orientation, and maintaining his health so that he is healthy and can work optimally.

### **3. Power to Manage**

Success in work makes Yusuf given the power to manage everything his master owns. The power received gives Yusuf the authority to manage work, workers, finances, household and others. Managerial skills include leadership skills, time management, self-management, motivation, training and coaching, involvement, planning, organizing, directing, controlling, strategic organizational planning, project management, cultural assessment, and team development. Therefore, the relationship between managerial skills and performance is important.<sup>25</sup> In this case, Yusuf demonstrated his regulatory power by organizing other people to work, organizing the details of the work, organizing working hours and making decisions.

### **4. Maintaining Performance**

Yusuf is noted as someone who has a sweet attitude and beautiful face. This shows that Yusuf has a good attitude and performance. One thing that shows professionalism is paying attention to appearance and

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<sup>24</sup>Dinda Pirantika, Rike Kusuma Wardhani, Nuraidya Fajariah, "The Influence of Human Resource Quality, Work Professionalism and Commitment on Employee Performance of PT Amerta Bangun Persada in Kediri." *Jurma: Journal of Management Research* Vol. 1 No. 1 (2024), 01-09.

<sup>25</sup>Aluonzi Burani & Ojoatre Rashid, "Managerial Skills and Performance of School Management Committees in Primary Schools in Yumbe District-Uganda." *International Journal of Research Scientific Innovation: Vol. X Issue IX* (2023).

gestures,<sup>26</sup> how someone arranges a polite and attractive way of dressing and arranging how to behave at work. A neat appearance can generate respect because employees can be one of the centers of attention for others when enjoying services in an organization.<sup>27</sup> Good performance will create an image of the institution where they work. Performance is conceptualized as an internal representation that a person has of their external appearance and includes self-perceptions related to the body and personal attitudes, including thoughts, beliefs, feelings, and behavior.<sup>28</sup>

## 5. Maintaining Holiness

Getting great responsibility for all his master's property did not tempt Joseph with worldly life. On the contrary, Joseph remained fearful of God and maintained holiness as an expression of his gratitude. His obedience towards God helped him to fight sin. Controlling oneself in all things means not being selfish, having high self-control, not being easily influenced by things that tempt the heart, mind and soul, including things related to physical lust, worldly desires, fleshly desires for self-satisfaction.<sup>29</sup>

Hill and Smith in 2002 found that the percentage of employees who felt the need to feel religiosity in their work increased, from 30% to 78% between 1994 and 2004. Because of this change, many organizations are trying to increase studies on religiosity.<sup>30</sup> This includes Christian institutions that are responsible for the spirituality of their staff and not only demanding good performance. Holiness of life in the workplace must be place to glorify God. Holiness is synonymous with calling believers His property.<sup>31</sup> All Christians belong to God, called and obliged to live holy lives wherever God places them.

## Field Research Results and Discussion

The questionnaire was given to respondents, namely the Staff of the Abdi Allah Evangelical Theological College (STTIAA) in Mojokerto Regency, East Java Province, Indonesia, totalling 17 people. The research instrument given was based on the theological findings of Genesis 39:1-10 on work professionalism with indicators, namely: (1) Serving the Leader and God, (2) Responsibility to succeed, (3) Having the power to organize, (4) Having excellent performance and (5) Maintaining the holiness of life. This research instrument revealed agreement on understanding professionalism. This understanding can be realized into action. The research results are explained as follows:

### (1) Serving the Leader and God

	Disagree	Undecided	Agree	Strongly Agree
Work with sincerity	0%	0%	50%	50%
Do not grumble	0%	0%	50%	50%
Obeys the leader	0%	0%	62.5%	37.5%
Respect the leader	0%	6.3%	37.5%	56.3%
Do not gossip about the leader	6.3%	6.3%	50%	37.5%

<sup>26</sup>Fitriana Monika Sari, "5 Ways to Prove Yourself as a Professional Employee", *Liputan 6*, <https://www.liputan6.com/bisnis/read/3617454/5-cara-buktikan-diri-sebagai-karyawan-profesional>, (Downloaded January 5, 2021).

<sup>27</sup>Muhammad Jafar, *The Influence of Hotel Employee Ethics and Appearance on Improving Service Quality at the Four Point By Sheraton Makassar Hotel* (Makassar: Universitas Muhammadiyah), 14.

<sup>28</sup>Dedi Iskanto, "Organizational Culture and Its Impact on Employee Performance." *International Journal of Management and Digital Business*, Vol. 2 No. 1 (2023).

<sup>29</sup>Henry Samat and Ana Budi Kristiani, "Lifestyle of Evangelists: Following the Discipline of Athletes in Competition According to 1 Corinthians 9:24-27." *The Messenger: Journal of Theology and Christian Education*, Vol. 4, No. 1 (2023).

<sup>30</sup>Salamiah Sari Dewi & Abd. Majid & Aris Fauzan, "The Role of Religiosity in Work-Life Balance." *Budapest International Research and Critics Institute-Journal*: Vol. 3 No. 3 (2020).

<sup>31</sup>Rudy Budiarmaja & Andreas Eko Nugroho, "Relationship of Holy Life and Worship Praise on Ephesians 5:18-20 With Spiritual Growth in Members of the GBI Cell Group Jordan River Regency 2 Tangerang." *International Journal of Multidisciplinary Research And Analysis*: Vol. 06 Issue 07, 3288-3297 (2023).



The first indicator is ‘working to serve the Leader and God’ realized by working with sincerity, working without grumbling, obeying the leader, respecting the leader and not gossiping about the leader. The willingness to work with sincerity was responded to as agree by 50% of respondents and strongly agree by 50% of respondents. Along with this attitude, respondents stated that they were willing to work without grumbling by 50% agreeing and 50% strongly agreeing. These 2 sub-indicators can be categorized as having perfect results. In the sub-indicator of obeying the leader, 37.5% of respondents unanimously stated that they strongly agree and followed by 62.5% agreeing. In the sub-indicator on attitudes towards leaders, it is indicated by the willingness to obey, 37.5% strongly agree and 62.5% agree. Overall, this understanding is good, followed by the attitude of respecting the leader, 56.3% strongly agree, 37.5% agree and 6.3% are hesitant. It is expected that this sub-indicator can achieve unanimous results between agree and strongly agree, but there is still a small portion of 6.3% who are hesitant. In the sub-indicator of not gossiping about leaders, the results are strongly agreed 37.5%, agree 50%, doubt 6.3% and disagree 6.3%. In line with the previous sub-indicator, it is expected that this section will also unanimously agree that working to serve leaders and God is done, one of which is not gossiping about leaders.

STTIAA can provide guidance to staff that working is God's calling, so staff must do it with sincerity and without grumbling. Emphasis is given that the understanding of working is serving God including serving the leadership, which is done by obeying the leadership, respecting the leadership and not gossiping about the leadership. The leader is a person chosen by God to lead His work carried out in an institution so that staff must support the work of God and His chosen people.

The Most Loving God has created humans according to His image and example, so God also gave one of His natures, namely love. God gives humans a sense of love based on His love. God is the Initiator of love for others.<sup>32</sup> The implementation of the power to regulate begins with loving the Human Resources being regulated. This will foster a sense of respect and appreciation from the people being led and is effective in developing obedience and respect for the leadership.

## (2) Responsibility for Success

	Undecided	Agree	Strongly Agree
Enthusiastic about work	0%	62.5%	37.5%
Having a job	6.3%	56.3%	37.5%
Working to the max	0%	62.2%	37.8%
Completing work until finished	6.3%	56.0%	37.5%
Having a success orientation	0%	62.5%	37.5%
Maintaining a healthy life so that work runs smoothly	6.3%	56.3%	37.5%
Using office hours to complete work	0%	62.5%	37.5%

The second indicator is ‘responsibility to succeed’ has sub-indicators: Enthusiastic to work, have a job, work to the maximum, finish work until finished, have a success orientation, take care of yourself with a healthy life so that work runs smoothly and use office hours to complete work. Overall, all sub-indicators are well understood by STTIAA staff. Only a small number are hesitant about the sub-indicators of having work done, finishing work until finished and taking care of yourself with a healthy life.

Coaching that can be done by STTIAA is to motivate staff to use working hours to the maximum, not to be unemployed, not to use them for personal interests and not to go out of hours during working hours for personal interests without permission. This is related to the responsibility of staff to complete work optimally

<sup>32</sup>Ana Budi Kristiani and Marintan Hanani Siregar, “Samson’s Marriage in Judges 14:1-4: Theological Reflection on Premarital Guidance in the Batak Church Environment.” *Filadelfia Journal of Theology and Christian Education* Vol. 4 No. 2 (2023).

and completely. Leaders can give praise and appreciation for good staff performance in terms of successfully completing work. A leader needs to have one of the elements of managerial leadership, namely human skills which include various behavior: energizing individuals, providing feedback, coaching, caring for them, showing empathy and sensitivity, and showing compassion and support for people who need it.<sup>33</sup>

Technically, STTIAA staff are trained to have a list of work and to check the list when it is finished. This list of completed work is controlled by the leader who has the authority. Thus, the work can be completed according to the target.

(3) Power to Regulate

	Undecided	Agree	Strongly Agree
Using authority to direct others according to rules	12.5%	62.5%	12.5%
Managing work details	6.3%	62.5%	31.3%
Making decisions	0%	56.3%	43.8%
Managing work time	0%	75%	25%

The third indicator is ‘power to regulate’ which has sub-indicators: Using authority to regulate others according to regulations, regulating work details, making decisions and regulating working hours. Staff are given the power or authority to regulate parts of their work according to their area. When given the power to regulate, the staff must have managerial skills and leadership. This includes people under them who will be regulated. Authority is needed to influence others to do their work according to the direction of the leader in order to achieve common goals.

Looking at the results of the field research above, the sub-indicators that need attention are: Using authority to regulate others according to regulations and regulate work details. There are indications that some staff do not want to be regulated by the leaders above them. The emphasis of coaching can be given to leadership to regulate others according to the authority given and emphasis on humility to be regulated by people who have authority. The important thing that needs to be fostered spiritually is that people who are given authority are also God's choices who must be supported and respected. Management skills by managers are reflected in the quality of work, where managers must meet all the requirements needed to lead, in addition to showing good performance, which fosters respect for employees. In short, skills affect the way teams are led, motivated, organized, and developed. A leader with strong managerial skills is essential to the success and effectiveness of the team, and ultimately to the quality of work produced.<sup>34</sup>

Leadership training is given not only to leaders but also to staff down to the lower levels. This is also the formation of a character of humility to be led by people who have authority over them. As a work team, mutual respect and appreciation must be developed.

(4) Excellent Performance

	Undecided	Agree	Strongly Agree
Dress politely and neatly	6.3%	56.3%	37.5%
Maintain your appearance	6.3%	56.3%	37.5%
Imagine the institution where you work	6.3%	62.5%	31.3%

<sup>33</sup>Huamán-Cuya, Alfredo, Moscoso-Paucarchuco, Ketty Marilú, Tacuri-Chamorro, Katerin Luz, Zevallos-Guadalupe, Verónica, Machaca-Rejas, Joaquin, Pedraza-Medrano, Leao Wilinton and Solano-Andrada, Gloria Giovana, “Job Performance in The Public Sector: The Role of Management Skills.” International Journal of Religion Volume: 5| Number 10 | pp. 1181 – 1188 (2024).

<sup>34</sup>Ibid.

Speak politely	0%	50%	50%
Be friendly	0%	56.3%	43.8%
Say hello first to your co-workers	6.3%	62.5%	31.3%

The third indicator is the 'power to regulate' which has sub-indicators: Dressing politely and neatly, maintaining personal appearance, projecting the image of the institution where you work, speaking politely, friendly and greeting colleagues first. Sub-indicators that need to be considered are dressing politely and neatly, maintaining personal appearance, projecting the image of the institution where you work and greeting colleagues first.

The appearance of staff in an institution influences the way the institution is viewed. It can be said that appearance is the self-image of an organization. A neat appearance is a reflects of a heart that is serious about doing work. Showing neatness is the same as showing professionalism in working. A neat appearance can also be a body language that is conveyed to colleagues and superiors.<sup>35</sup> If the clothes worn are untidy and inappropriate, it will create a less than good view of colleagues or people who are served through the work done. The clothes worn are not only comfortable to wear but must be neat to look at so that it looks ready to work.<sup>36</sup>

In addition to appearance performance (clothes), staff professionalism is also seen from the way they behave and speak (gestures). Language style greatly determines professionalism. Language can be one thing that shows professionalism, namely language that is spoken politely and regularly. In this era of technological advancement, almost every company or institution is looking for a better way for staff members to communicate within the organization.<sup>37</sup> Communication that is built well and politely will increase cooperation.

STTIAA can provide guidance on the importance of dressing neatly, politely and formally at work. Guidance can be in the form of lectures and workshops on dressing and speaking. Another solution provided can be in the form of providing work uniforms for certain days.

#### (5) Maintaining Holiness

	Undecided	Agree	Strongly Agree
Do not do evil to co-workers and leaders.	0%	43.8%	56.3%
Pray before starting work.	6.3%	43.8%	50%
Pray after finishing work.			
Believe completely in the word of God	25%	56.3%	18.8%
Think, speak and act according to the word of God.	6.3%	43.8%	50%

The fifth indicator is 'maintaining holiness' which has sub-indicators: Not doing evil towards co-workers and leaders, praying before starting work, praying after finishing work, completely believing in God's word and thinking, speaking and acting according to God's word. Believers who are pious only in the sense that they sing and praise God, study the scriptures and obey the rules, may not fully understand God's true will, because they

<sup>35</sup>Noel Chabannel Tohir, *Body Language for Banners* (Jakarta: PT Alex Media Komputindo, 2016), 152.

<sup>36</sup>Rahmat Kurnia, *Smart Way To Get A Job* (Jakarta: PT Alex Media Komputindo, 2017), 66.

<sup>37</sup>Dike Harcourt Whyte, Ph.D., Immanuel Emeka, Ph.D., Harcourt-Whyte Ofonmbuk, Ph.D., "Enhancing Organizational Adaptability in Public Enterprises: The Role of Communication Techniques in Stimulating Entrepreneurial Risk-Taking Behavior." *International Journal of Research and Scientific Innovation (IJRSI): Volume XI Issue IX September 2024.*

neglect other good deeds.<sup>38</sup> This means that God's people must maintain their spirituality and do good deeds at work.

Coaching on maintaining the sanctity of life can be given through staff fellowship held routinely once a week. In the morning, a joint prayer can be held before starting work as well as to discipline staff not to be late. A spiritual work environment atmosphere is brought to life to motivate staff to maintain the sanctity of life in their work. Considering that they spend more time in the workplace than at home.

## CONCLUSION

The understanding of work according to Genesis 39:1-10 contains teachings that are indicators, namely: (a) Serving, (b) Responsibility to succeed, (c) Power to manage, (d) Excellent performance and (d) Holiness of life. When this understanding becomes action, work professionalism is formed which results in work productivity. This applies to Christian staff who work in Christian institutions. These staff are required to work with an understanding of carrying out God's calling to serve God in Christian institutions according to their fields, not just looking for a living. Then God's work will be more successful.

Field research conducted at the Abdi Allah Evangelical Theological College (STTIAA) showed that in general the understanding of work of STTIAA staff is good based on Genesis 39:1-10. Some sub-indicators that need attention are: Not gossiping about leaders, having a job to do, finishing it until it is finished, maintaining yourself with a healthy life so that work runs smoothly, using authority to organize others according to regulations, organizing work details, dressing politely and neatly, maintaining your appearance, creating an image of the institution where you work, greeting co-workers first, and thinking, speaking and acting according to God's word. These things are not too worrying because only a small number of respondents need to be improved. However, the sub-indicator 'fully believing in God's word' needs special attention because 25% of respondents said they were hesitant.

Based on the results of this study, STTIAA can improve coaching for staff regarding biblical work understanding according to Genesis 39:1-10 on an ongoing basis, especially in emphasizing leadership and spirituality. So that the professionalism of staff work becomes a positive work lifestyle and produces good work productivity and ultimately God's name is glorified through the work of His children.

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<sup>38</sup>David Tam, "The Parable of Wise and Foolish Builders in Yishen Lun and Rabbinic Literature." *International Journal Religion*, Volume 15, 2024.



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